Millennial Star

Vol. 105. No. 12. Thursday, March 25, 1943.

Read the Millennial Star thoughtfully and you will find in this and in the future issues an answer to your problems, desires and hopes.

The Millennial Star is a religious magazine, an organ of the Church in the British Mission, prepared with thought, effort and prayer, to teach, inspire and guide every Latter-day Saint and friend of the Church to a better and fuller life here and hereafter.

POETRY

HOME THOUGHTS, FROM ABROAD

Oh, to be in England now that April's there,
And whoever wakes in England sees, some morning, unaware,
That the lowest boughs and the brushwood sheaf
Round the elm-tree bole are in tiny leaf,
While the chaffinch sings on the orchard bough
In England—now!

And after April, when May follows,
And the whitethroat builds, and all the swallows!
Hark, where my blossomed pear-tree in the hedge
Leans to the field and scatters on the clover
Blossoms and dewdrops—at the bent spray's edge—
That's the wise thrush; he sings each song twice over,

Lest you should think he never could recapture
The first fine careless rapture!
And though the fields look rough with hoary dew,
All will be gay when noontide wakes anew
The buttercups, the little children's dower
—Far brighter than this gaudy melon-flower!

—R. Browning.

THOUGHT FOR THE WEEK:

"The only conquests which are permanent, and leave no regrets, are our conquests over ourselves."
Napoleon.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

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Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets.

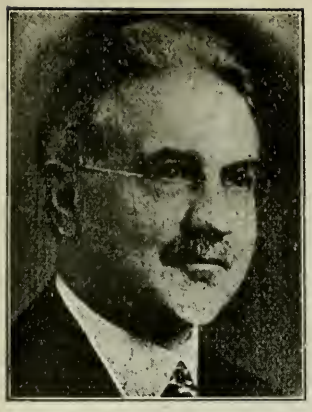
—Book of Mormon, 3 Nephi 1:13.

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day;
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend!
For so the whole round world is every way
Bound by gold chains about the feet of God.

Tennyson.

THIS WEEK'S COVER:

The Prophet Haggai stands before the desecrated and neglected Temple at Jerusalem. In providing themselves with beautiful homes and luxuries they had forgotten God, but Haggai, through his admonitions awakened in them a new loyalty and devotion. The Temple was rebuilt with the finest materials, and the Lord spoke again to them saying: "I am with you."



LEADERSHIP

By Dr. JOHN A. WIDSTOE,

of the Council of the Twelve.

Delivered at the 113th Semi-annual General Conference, October 4, 1942, in Salt Lake City.

DEAR Brethren and Fellow Workers:

During the time allotted me I should like to call to mind some fundamentals of leadership.

Nearly every member of the Church, at one time or another, is called to some official Church position; but here are assembled the present Priesthood leadership of the Church. In our hands, with the willing co-operation of the membership of the Latter-day Saints, lies, in large measure, the future of the Church. We may retard or accelerate its progress. The Lord has given us a great trust.

The Church of Jesus Christ in these latter days has had great leaders. From Joseph Smith to Heber J. Grant they have been mighty men. In their day they have suffered persecution and derision; but with the process of the years they have come to stand as gigantic figures, worthy of the acclaim of all who love righteousness. They are fruits of the spirit of the gospel of Jesus Christ. To follow the examples of these great leaders is to make our own leadership more worthy and powerful.

Joseph Smith, under Jesus Christ is head of this dispensation of the gospel. To him we bore tender and touching tribute yesterday. He was indeed a leader worthy of our emulation. His leadership began with a consuming love of truth. Indeed, no man can be a safe leader who does not love truth above all else. The words truth and light appear and reappear as the foundations of his teachings. He would not walk in darkness. He knew that the light of truth would banish the night of error. Truth was his measuring rod, therefore he would not and could not support any cause, political, social, or commercial, which did not square with the truth. There is never a possible compromise with untruth. Truth must ever be obeyed, or leadership leads downward. What a different world we should have today if the leaders of nations had made truth their first love and had surrendered to it. The Prophet declared his passon for truth, and the power of truth, in a glorious answer to a correspondent: "I combat the error of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the Gordian knot of powers; and I solve the mathematical problems of the universities with truth—diamond truth." (D.H.C. 6:78.)

Love of truth by all members of the Church, from 1830 to 1942, has made the Church mighty; and love of truth and obedience to it will enable us to establish on earth the kingdom of God. By truth we shall achieve the world's leadership.

The history of Joseph Smith reveals further a man who did not pretend to know everything. He was not opinionated. He was not sufficient unto himself. He knew the limitations of man who is born to die. That is another mark of his leadership. In his eager boyhood, when he longed for the truth of religion he went to the Lord for

help. As he grew in age and power, he continued to seek help from the Creator of earth and man. He was prayerful. In the record of his life we read again and again, "I enquired of the Lord." There was in his life a constant outreaching for divine help. He knew the source of truth, and sought refreshment at the fountain head. Personal opinions and even the apparently needed help of living men were set aside when the Lord spoke. James Arlington Bennett, recently baptised into the Church, but without the spirit of the gospel, desired to help the Prophet out of the difficulties of the day. He offered to be the Prophet's "right hand man." Like a flash from the sky came the Prophet's thunderous reply: "God is my right hand man." We cannot attain leadership unless we seek help from the Lord, unless we cultivate the spirit of prayer. Again, let me ask, would the world be in its present state of bloody confusion, if its leaders had sought counsel from the Lord?

The truth that Joseph Smith promulgated, the instructions he received from heaven, were applied in the spirit of love for humanity. That was a further mark of his leadership. He recognised that all are children of the Eternal Father, and to that extent divine. He was ready to afford all men equal rights on the way to salvation. He did not lift himself above his brethren. He had seen the Lord and had conversed with Him; he was a prophet; he was the president of the Church—nevertheless he was but as one with his brethren—a member of the Church of Jesus Christ of Latter-day Saints, striving and struggling for salvation. In him destroying pride was swallowed up in life-giving humility. Arrogance was absent from his private or official actions. Such forgetfulness of self, such love of his fellow men made him a powerful leader. If we who battle for the cause for which he gave his life desire to become successful leaders, we must love our brethren and sisters, be courteous and gentle with them, must be one with them. The Prophet records in his diary that he told some new arrivals in Nauvoo:

"I am but a man, and they must not expect me to be perfect; if they expected perfection from me, I should expect it from them; but if they would bear with my infirmities and the infirmities of the brethren, I would likewise bear with their infirmities." (D. H. C. 5:181.)

Such an attitude creates leadership. The resulting love quiets "the restless pulse of care" in our human relationships.

Joseph the Prophet met the final test of the leader, that of fidelity. He was true to the cause which he represented. He gave of himself for it. Almost every day of the fourteen years he presided over the Church was one of toil, often of pain and sorrow. But, he continued to be diligent, dependable, ever considerate of the welfare of the people. In the needs of the Church he forgot himself. Opposition to the Church was usually visited upon his head. Fifty times he was charged with offences, falsely, as the record shows, for he was never found guilty. He spent months in a foul jail. He was driven from place to place and robbed of his material possessions. His name became known for "good and evil" the world over. But he did not falter. He built cities and temples; he fought the battles of the Church; he surrendered his own comforts for the benefit of the people; he taught them everlasting truth. When at long last the enemy threatened to take vengeance upon his people, if he would not yield himself to men of the law who were untrue to the law, and because some of his own people were seized by fear, he said, "If my life is of no value to my friends it is of none to myself." And when he accepted arrest he said to the company who were with him:

"I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a con-

(Continued on page 190)

IMMUTABLES

By Albert E. Bowen

of the Council of the Twelve.

An address delivered at the Saturday Evening Session of the 113th Semi-Annual General Conference, October 3rd, 1942, in Salt Lake City.

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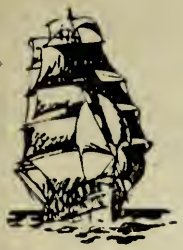
ALMOST every day we hear it said, or read it, that we are living in a changing world. I don't believe many of the people who use that phrase have any very clear idea about what they mean by it. It sounds good, seeming to imply a penetrating insight into the portent of the times, no matter how nebulous or muddy the thinking behind it may be, so it is freely used.

But I don't want to go into that. I merely want to remind you that, amid all the changes in an ever-changing world there are some immutable things which do not change. They are as steadfast and unchanging as the heavens, which are the same now as when the first man looked out upon them. They are the basis of the moral order of the world which is the foundation upon which our civilisation itself is built. The task of today is to preserve, though all else change, man's allegiance, unshaken, to those eternal foundations.

The Ten Commandments, for instance. They cannot be abrogated without abrogating the moral order of the world, shaking down the very foundations upon which our civilisation rests. They set forth the law of life and can never be outmoded or rendered obsolete while life endures. They are of just as much binding force today as they were on the day when they were spoken with the voice of thunder out of the clouds on Sinai. They can no more be violated without disastrous consequences than one can violate any law governing in the physical world without being visited with the inescapable penalty.

As I listened to the powerful message of the Presidency, delivered this morning, I was impressed with the importance of that idea. From that message, if we were attentive to it, we learned that as to basic things there is no middle ground. Either we live by them or we pay the penalty of departure from their inexorable commands. They are not subject to modification or interpretation, but stand wholly as given, to be accepted in whole and lived completely.

It is the same with the basic things upon which we have rested our faith. Either a thing is, or it is not. To illustrate: This Church is founded upon the proposition that Jesus Christ is the Son of God, that through His mediation it became possible for us to attain immortality and eternal life. We cannot deviate from that. He is the Son of the Living God, the author of our salvation, and must be accepted in that light solely and completely. The whole structure of our own Church revolves about that basic fact. We say that the God of heaven came down in



Sam Brannan

Continuing Our Serialised Story

By Paul Bailey

THROUGH the fog-bound Golden Gate the little ship wallowed her way. When the fort was safely past, Richardson opened the hatches and once more allowed his charges on deck. The "Brooklyn" rounded the green nub of land, and while Samuel Brannan's dark eyes strained for glimpse of the enemy through the morning haze, she slid into the quiet waters of Yerba Buena Cove.

And there an unexpected sight met the gaze of Samuel and his pilgrims. Among the whalers and hide droghers rocking at anchor, was the unmistakeable outline of a sloop-of-war. Suddenly, through the rising mist, came sight of the little town. From a mast beside the low, squat Mexican customs house drooped a flag. It was the Stars and Stripes.

A moment later the war-sloop's jolly-boat thumped alongside. A brisk young officer swung to the "'Brooklyn's" deck and saluted the crowd of excited Mormons. "Ladies and gentlemen," he said, "I have the honour to inform you that you are now in the United States of America." For a moment there was silence. Then a lusty cheer broke forth.

Commander John B. Montgomery and the sloop "Portsmouth" had cheated Samuel Brannan of his dreams. But to the Mormons of the "Brooklyn," who had sought peace, not war, there came a conscious sigh of relief and satisfaction. Their haven was reached, their voyage had ended. They were the first Californian settlers under the American flag. Their greater destiny lay before them.

"Of all the memories of my life, not one is so bitter as that dreary six months' voyage on an emigrant ship around the Horn." So spoke one woman who had shared that long journey.

But now the bitter and dreary voyage of the old "Brooklyn" was at an end. The Saints were in California—not as conquerors, as Samuel Brannan had visioned, but as bearers of the truth, and colonists under the new flag.

"The day opened, not with glorious sunshine, for a fog hovered over Yerba Buena, and a mist hiding all from view; but through the fog we descried the forms of whalers, sloops-of-war; and waving from the barracks (the old adobe customs house on the plaza) the well-known and glorious flag of our country. A salute from the fort was responded to by the 'Brooklyn,' and all hearts felt more cheerful and secure; and in a few moments uniformed men trod the deck. We knew they were friends. . . . In our sweet native tongue, the officer in command . . . courteously said, 'Ladies and gentlemen, I have the honour to inform you that you are in the United States of America.' Three hearty cheers were given in reply from faint and weary lips, and from hearts . . . loyal still." (Extract from old journal.)

With the landing of the "Brooklyn's" sea-weary pilgrims, the Church of Jesus Christ of Latter-day Saints began its history in California. It was a humble start. To these Americans, fresh from

(Continued on page 186)

CHILDREN'S STORY—

A PROPHETIC INCIDENT

By Heber Q. Hale.
(From "Pioneer Stories")

WHEN Captain Lot Smith had lined up his company of volunteers with their oxen teams in front of the Lion House, Salt Lake City, to be reviewed by President Brigham Young, before embarking on the perilous expedition of the Spring of 1862, he discovered that he lacked a wagon-master to complete his organisation. When questioned by President Young as to who he would like for the position, the Captain replied, "I want Sol Hale." A man from the line spoke up, saying that he had just seen Mr. Hale drive into town. Someone was immediately despatched to bring him before the President in his office.

When Mr. Hale entered, President Young informed him that he was organising a Company to go east to set in order the stage lines and stations which had been interfered with and burned by the Indians, and to protect incoming immigrant trains, and that he was wanted to go with the company as its wagon-master.

To President Young's question, "Can you go?" the young man replied, "President, I have given my promise to old Father and Mother Austin that I would go in search of their son, Ed, who is reported to have been killed by Indians on his return from San Bernardino with a band of horses. His brother and I have our wagons and horses in readiness to leave in search of the body and recover the horses if possible."

"Well," said the President, "if you are ready to go south you are certainly ready to go east."

"But what can I tell Father and Mother Austin," enquired Sol, not wishing to shirk his responsibilities.

President Young's mind was in deep thought. He bowed his head and rested it upon his hands. Nearly a minute elapsed before he raised it again to speak. Fixing his eyes upon the face of the anxious boy, President Young made this extraordinary statement:

"Sol, tell Brother and Sister Austin that I say their son is safe, and will return to them in a few days."

"Then I will go with the company," responded the ever-ready young man.

Sol mounted his horse and rode back and told Ed Austin's brother what President Young had said, whereupon young Austin began crying, begging Sol to go with him in search of his brother.

Sol answered in these words: "No, I have now promised to go with the volunteers, and my faith in President Young's words tells me that Ed is all right and will soon be home."

The third day out the company reached a station in Echo Canyon, and Captain Smith sent back to President Young a statement of their progress. The last words of the President's return message were: "Tell Sol, Ed Austin just arrived with horses O.K."

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We build Temples because there is not a house on the face of the whole earth that has been reared to God's name which will in anywise compare with His character.

—Brigham Young.

Dr. Bennion—

To The Youth Of The Church

BE WHOLE

(Continued)

THINGS WHICH DESTROY WHOLENESS

LET us consider the things in our lives which destroy our sense of wholeness. Under what circumstances do you feel, as you say, "Not like myself?" What things make for unhappiness in your life?

1. **Prolonged Indecision.** College students who cannot decide what to study, to major in by the time they reach their Junior or Senior year, run into serious difficulties. They are attending University for the purpose of preparing for a career and yet they cannot decide for which career to prepare. As a result, their interests and energies are divided. Their miscellaneous studies have little meaning and interest for them. They are floundering because their own selves are divided and confused where they should be organised and driving with full energy toward a satisfactory goal.

Suppose you came to a fork in the road. You had no idea which one you should take to get to your destination. If, after all the reflection and reasoning at your command, you still did not know which one to take, what would you do? One thing is certain, you would not just sit there for a year trying to decide. After a reasonable period of time had passed, you would probably take one of them, thinking that you were either on the right one or would find out that you were on the wrong one so that you could retrace your steps. Anyone undecided about a vocational aim should before long decide on some goal and work in that direction. Even though the direction is changed later, one has at least been going in one direction rather than in circles. One has gained some experience and a new perspective from which to view life.

2. **Worry and Fear.** The word "Worry", in French, means to strangle. The habit of worrying strangles life. It usually results from thinking about something which seems serious to us, about which at the present time we are doing nothing, and perhaps think we can do nothing. So we wonder, day-dream, fret and let our minds wander in a vicious circle, never coming to satisfactory action. What do you find yourself worrying about, if you do? Of what are you afraid? Do you feel less of a person, less of a whole, when in a state of worry? Do you know how to break yourself of the habit of worry? Dr. E. G. Gowan's formula for this is good. He said, "If you find yourself worrying, ask yourself the following questions:

1. 'Does it concern me?' If it doesn't, dismiss it from your mind.

2. 'Granted that it does concern me, what can I do about it now?' If there is anything you can do, do it now. If not, decide when you can do something and postpone your thinking about the problem until that time comes."

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Missionary Movements.

TRANSFERS

Elders Wm. L. Buchanan and Briton Beverley were transferred from the Bristol to the Welsh District on the 1st March, 1943.

The Latter-Day Saints' "Millennial Star"

THURSDAY, MARCH 25, 1943

EDITORIAL

A Change of Policy in the Publication of the "MILLENNIAL STAR"

With this issue the "Millennial Star" closes its long history as a weekly journal and becomes, from April 1, 1943, a monthly magazine. From its inception in 1840 and until 1845, the "Star" was published monthly. From June, 1845, until 1852 fortnightly, and from that date weekly. Many illustrious men of God, leaders in modern Israel, have given their time, intellect and effort to publish the message of the Restored Gospel through the medium of the "Millennial Star"—the organ of the Church in the British Mission. One hundred-and-four volumes, containing almost one hundred thousand pages, bear witness to one hundred and two years of the recorded history of the Church in this land. To read the first volume of 1840 is thrilling, to read its successors is inspiring, because through this vast amount of literature runs one and the same message of truth, unchanged and unchallenged, sustaining the claims of the Prophet Joseph Smith and the divine mission of the Church which bears the holy name of Jesus Christ. The publication of the "Millennial Star" has been not only a calling upon certain leaders of the Church, but a sacred commission, a duty and a responsibility.

The reasons for this change-over are not hard to find. During the last year the publication and printing of the "Star" has been frought with ever-increasing difficulties: rising costs of production, postage, and packing, restriction of supplies, shortage of labour as well as the manifold duties of the Editor and his associates, had to be met squarely as well as bravely. The mounting liabilities had to be "taken in hand." The yearly returns revealed the position very plainly—the cost of each copy of the "Star" was fivepence, the returns slightly less than twopence per copy.

Your editor, ever careful with the Lord's tenth, had the full support of his counsellors to make such improvements as in wisdom were necessary and expedient. The proposal to revert to the monthly publication received very careful and unanimous approval of the First Presidency.

The "Millennial Star" will be a magazine of 64 pages—four weekly editions in one—with an extra 16 pages thrown in as conditions permit. The Mission Presidency sincerely hope that it will be on a par with other Church publications printed monthly.

The size of the magazine will give the Editors "room to breathe." Material of greater variety and fuller in content will, it is hoped, satisfy all tastes. Historical and deep theological subjects, spiritual, ethical, educational, scientific and other articles as well as stories, local news, personal, branch and district reports, poetry, mirth, philosophical and moralizing quotations and excerpts will be selected for the benefit of the "Star" readers. It will be a Christian Digest of great value to all classes of people. No longer will the Editors worry over the limited weekly space. Excursion into wider field of printed matter gives added vision and inspiration to

your Editors who ever seek to give of their best and their utmost.

Every reader of the "Millennial Star" is asked to view this step with confidence in those who have been appointed and sustained to direct its publication, policy and purpose.

The approved change will considerably minimise the financial liabilities. The printers, Messrs. Ludo Press, will give us every help and attention. Their problems are many, their difficulties are very trying and at times are almost beyond control. Nevertheless, the British Messenger of the Church—the "Millennial Star"—veteran of all Church publications—will continue its life, influence and service to its decreed end "until the Millennium is come." and as the Lord may direct even beyond that time.

TEMPLE RUINS

(portrayed on the front cover)

The Prophet Haggai and his two companions, probably Zerubbabel, the Governor of Judah, and Joshua, the Son of Josedech, the High Priest, behold the ruins of the temple in Jerusalem. In those ruins lie buried the bones of the priests and servants who polluted the sacred precincts of the House of the Lord.

Haggai knew the history of the great tragedy of the House of Israel. He remembered the words of Isaiah to King Hezekiah, that because of the wickedness of the people of Israel, because of their abominations, fornications and many grievous sins, the Lord could not endure them any longer. The beautiful temple, the adoration and the pride of the mighty, was no longer the sanctuary of the honest in heart, no longer a repose of the Spirit of God who strove so diligently and patiently for centuries to bring back the people of the Covenant to His ways of life. Haggai must have sorrowfully contemplated the sufferings of his ancestors, and while he mourned he beheld the same behaviour in his own time.

Nevertheless, God forgave His children their trespasses. Nebuchadnezzar, King of Babylon, who took Jerusalem, destroyed the temple, and carried into captivity the people and their King, was no longer a menace. Cyrus, the King of Persia, was a righteous King after the heart of God. He was made a King of all the land, and under him the Jews were again in favour. Haggai, therefore, speaks the word of God to build up the Temple anew.

History reveals that faithful men in Israel appointed masons, carpenters and other craftsmen to rebuild the Temple. The King and his governors aided them in their great work, and soon the Temple, not as great as the former, rose up again. The House of Israel gathered around it bringing their offerings, sacrifices, gifts and adorations, and for a time the people prospered, because they had a Temple wherein they could hear again the voice of the Lord and there receive their blessings, endowments and washings, to sustain them as the people of the Covenant.

The House of Judah dishonoured the living oracles of God and no longer deserved the protection and the blessings of Heaven. Their wickedness and abominations continued for over five centuries, culminating in the crucifixion of the Son of God. The house of Judah was then scourged and utterly scattered, the temple at Jerusalem destroyed by their oppressors—the Romans—and they became a hiss and a by-word—literally the lost sheep of the House of Israel.

The lesson of this tragedy is overwhelming. Its repercussions are evident even today.

The temples reared again by the Latter-day Saints within the last hundred years—not mere Church buildings—is a sign that the God of Israel is with His people again.

—A. K. A.

 (Continued from page 181)

the bustling centres of the Atlantic seaboard, accustomed to most of the civilised comforts of that day, it could not have been an easy one.

"The ship 'Brooklyn' left us on the rocks at the foot of what is now Broadway (Clarke's Point). From this point we directed our steps to the old adobe on (now) Dupont Street. It was the first to shelter us from the chilling winds. A little further on (toward Jackson Street) stood the adobe of old 'English Jack,' who kept a sort of depot for the milk woman, who came daily, with a dozen bottles of milk hung to an old horse and which retailed at a *real* (twelve and a half cents) per bottle. At this time, where now are Jackson and Stockton Streets, were the outer boundaries of the town." (Extract from old journal.)

The "old adobe" could provide housing for but sixteen of the colonists. Others pitched tents on a vacant lot near what is now Washington Street and Montgomery. Still others found quarters at the deserted Mission Dolores over the hill from town. With sudden ingress of a shipload of immigrants in the midst of a war, the tiny Mexican village's facilities were sorely taxed.

Yerba Buena, at the time of the "Brooklyn's" entry, bore little resemblance to the future metropolis of San Francisco. What the Saints beheld was a sleepy village in the cove's sand hills, possessed of nine dwellings. Its population numbered several old Spanish families, half a dozen Americans, one hundred Indians, and officers and marines from the ship "Portsmouth".

Since the town stood in imminent peril of Mexican attack, Samuel Brannan's seventy soldiers were welcome additions to the public garrison. Somehow the enemy never managed to show itself, and the colonists' war activities soon were confined to drilling on the plaza in their ship-sewn uniforms and navy muskets. And when tenseness of impending danger eventually passed without incident, any military aspect of the Mormon arrival vanished in the more immediate problem of providing food and shelter—and paying off the company's one-thousand-dollar debt to Captain Richardson.

Yerba Buena, its resources already exhausted by the American forces of occupation, could furnish little sustenance to the shipload of immigrants suddenly thrown upon the town. For a time living was poor—with jerked beef, of unpalatable quality, and gravel-sprinkled Mexican wheat. Soon even these were gone. As weeks passed and the "Brooklyn's" store of food shrank to nothing, actual want stalked the colony.

"When I soaked the mouldy bread, bought from whale ships lying in the harbour, and fried it in tallow, taken from the rawhides lying on the beach, God made it sweet to me and my child." (Extract from old journal.)

There was that one-thousand-dollar debt to Richardson, and the problem of repayment. After some discussion it was agreed that the "Brooklyn" would take on a cargo of lumber for its return passage, and the captain was willing enough to accept such in payment of the debt. Elder Brannan selected a stout Mormon crew, equipped them with axes and sawmill irons, and dispatched them to the Marin forests to haul out the "Brooklyn's" cargo. The task was willingly and speedily accomplished. With payment of this final obligation, the old "Brooklyn" hoisted sail. When she glided through the rocky portals of the Golden Gate, she vanished for ever from Mormon history.

(to be continued)

Mothers' Prayers in a World of War

By Roy A. Welker,

Director, Church Institute of Religion, Laramie, Wyoming.

(Extracts from an article printed in the Relief Society Magazine)

NO artist is capable of painting a picture more beautiful than that of a Mother teaching a child at her knee to pray. Such a scene does more than catch the fancy of the world, it strikes in every heart a chord attuned to the harmonies of life's richest sentiments.

What would the world do without Mothers' prayers? Sad as is the world's plight today, would it not be inconceivably worse without them?

Brigham Young once said in effect: "Prayer keeps one from sin; sin keeps one from prayer." When prayer is neglected, sin finds soil in the heart to grow, and ere one is aware, sins of omission, if not commission, begin to thrive.

Mothers, surely, more than all others, should, because of their special station in life, never slacken their prayers, to let the sins of neglect and indifference find lodgment in their lives. If strong themselves, others who look to them for strength will be stronger. They may suffer untold agonies for others, physical, mental, moral, spiritual agonies, but they still endure. Somehow it seems impossible to separate Mothers and Prayer. A woman devoid of prayer is not a whole Mother; her life is fragmentary. Who was it said, "God cannot be present everywhere, so he sent us Mothers"? That expresses our concept of the true Mother—one, so to speak, who is like unto Him, constantly endowed with His Spirit, ready to be heard by Him with her every petition. Though all women of the world may not live up to such conception of Motherhood, the Mothers of Zion should be of no other calibre, no matter how hard the task. But Mothers, real Mothers, are not looking for easy tasks; they are concerned with results for their efforts, their struggles, their fierce and bitter battles. They are looking for crowns to be won and glories to be attained, and they are not counting the cost of it all: their goal must be reached. It cannot be reached without the help of the Lord, and His help cannot be secured without Prayer.

It is clear that Mothers must be the conservators and the preservers of prayer in the world; that when they pray others will pray; that if they fail, thousands of souls will be lost. But they will not fail, and we shall still have Mothers' prayers.

Mothers of Zion and America, here is your challenge and your opportunity. There are few of you who do not have sons or someone near of kin in the Services. If these sons needed your prayers in their childhood, they need them a thousand times more now. You have prayed for your sons in the Mission Field, but do not your soldier sons need your prayers more? Let your prayers be continually knocking at the doors of Heaven, as petitions for help for those sons who love you as you love your own lives, for did not He who knew the way and power of prayer say, ". . . Seek and ye shall find; knock and it shall be opened unto you"? You will not lose faith in Him who is "The Way and the Light", who is "The Resurrection and the Life", the only light and the life everlasting. Prayers in His

MOTHERS' PRAYERS IN A WORLD OF WAR

(Continued from page 187)

name will be effective. They may not be answered at once, but they will find fulfilment "sometime, somewhere."

And should the present desires of your heart be denied, God will not let your petitions go unrewarded, for in His own due time He will bring to fruition all seeds sown in love and faith.

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COMPARATIVE REPORT FOR FULL TIME MISSIONARIES FOR FEBRUARY, 1943.

A—Tracting Hours; B—Gospel Conversations; C— "Stars" Sold; D—Pamphlets Sold.

	A.	B.	C.	D.		A.	B.	C.	D.
Briton Beverley	32	42	85		G. Griffith	—	54	23	
Wm. L. Buchanan (3 wks.)	24	30	113		A. A. Wild	—	30	37	1
					K. Machin (ill 1 wk.)	9	5	18	
Cyril Burton	44	46	111	28	L. S. Burton	14	74	74	31
L. T. Moore (3 wks.)	26	28	55		E. Linnett (ill)	2		103	10
					Hazel Sands	9	38	130	27
Mabel Fitton	24	50	5		M. Paterson	27	6	109	48
L. Ripley	24	84	7	1	M. Smith	27	5	127	31
					D. V. Ward (2 wks.)	12	29	59	38
L. Foster	22	84	19						
M. Foster	22	82	20		A. H. Willmott	48	80	59	113

CHILDREN NEED FRESH AIR

The Mission Presidency appeal to Latter-day Saints families living in country districts, on farms, etc., to take Primary children to help them recuperate from recent illnesses. Parents are most willing to pay for board.

THESE CHILDREN NEED FRESH COUNTRY AIR

PLEASE WRITE IMMEDIATELY to the MISSION PRESIDENCY, at 149, Nightingale Lane, London, S.W.12.

On the 28th of this month, Elder Harold B. Lee, of the Council of the Twelve, celebrates his forty-fourth birthday. He was born at Clifton, Idaho, 1899. We extend our hearty birthday greetings and pray for his continued health to accomplish the work of the Lord.

The Latter-Day Saints'

Millennial Star

Will be published as a Monthly Magazine from April 1st, 1943. It will contain 64 pages Four Weekly Issues—with an extra 16 pages as circumstances permit.

THE Subscription rate remains unchanged:
2s. 6d. per quarter; 5s. per half-year; 10s. per year.
Individual copies, 1s. each.

THE INCREASED SIZE OF THE MAGAZINE WILL ENABLE THE EDITORS TO PUBLISH MONTHLY A LARGER VOLUME OF MATERIAL OF GREATER VARIETY, INTEREST AND CONTENT.

THE first monthly issue will come off the press about the 10th of April. The printers, labouring under great difficulties, crave your indulgence in the matter of possible delay in changing over.

THE "MILLENNIAL STAR" AS A MAGAZINE WILL TAKE ITS PLACE AMONG OTHER IMPORTANT MONTHLY PUBLICATIONS OF THE CHURCH.

LEADERSHIP (Continued from page 179)

science void of offence toward God and toward all men."

The words of a worthy leader!!

He suffered a martyr's death. He was true even unto death.

The Lord does not require that we give our lives in this manner for the cause of truth. Yet, every man to be true to his calling in this Church must possess the spirit of devotion and sacrifice, of diligence and dependability, of love of man and God, which enabled the Prophet to seal his testimony with his blood. Humanity in its present utter travail and sorrow is calling for leaders, who, rising above human diplomacy and self-interest, are true to the cause of truth, at any cost.

Leaders who follow the example of Joseph Smith receive great rewards. They find daily joy in life. The visions of heaven are theirs. And they win disciples. Others, witnessing their lives, seek to follow them. Brigham Young bore incessant testimony to the joy of being a disciple of Joseph Smith; and his dying words were "Joseph, Joseph!" John Taylor, with Hyrum Smith and Willard Richards, dared death in Carthage Jail to be with their leader and brother. The lives of Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant, judged by the marks of leadership, conform to the Prophet's life. Love of truth, of God, and of their fellow men, and an unquestioned, unselfish devotion to the latter-day work of the Lord have characterised the actions of these men. To follow the examples of these men is to achieve leadership.

In our respective callings, in stake or ward or in the Priesthood quorum, the signs of leadership which have marked the great leaders of the whole Church, will mark us as successful leaders. Leadership is in essence the same wherever applied.

We have a great destiny. We are commissioned to bring peace and happiness to the earth, to lead the world from error to truth, from darkness into light. In that sense we have been called to be world leaders. For that calling let us prepare; let us build the Church with courage and faith toward perfection, until the time when the reign of righteousness shall be ushered in, I pray in the name of Jesus Christ. Amen.

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IMMUTABLES (Continued from page 180)

answer to the prayer of a boy and that He brought with Him a personage whom He introduced as His son, and He commanded that praying boy to hear His Son. And out of the teachings which were then given, and followed up by subsequent instructions, this Church was established. Now, that admits of no explanation, of no modification. Either those things happened or they did not happen. There is no middle ground; and if they did not happen then we have nothing, because our whole structure is foundationed upon that assumed fact. We accept it as a fact, and we may not temporize with it, try to explain it away, modify it, or liberalise about it. It stands as the basic thing upon which our whole faith is founded. And our whole system of belief exacts of us that we accept those basic truths, without modification or change. As with the moral order of the world so those things may not be changed. They are as binding today as when they were first declared by the voice of God out of the heavens, and they will never change.

May God grant that we may hold steadfastly to them and that we may order our lives so that we shall not find occasions to depart from them, I pray in the name of Jesus. Amen.

ANNUAL DISTRICT CONFERENCES OF THE BRITISH MISSION IN 1943

Norwich ...	May 8 & 9	Scottish ...	July 3 & 4
Leeds	May 15 & 16	Birmingham	July 10 & 11
Sheffield ...	May 22 & 23	Manchester	July 17 & 18
Bristol ...	May 29 & 30	Hull	July 24 & 25
Nottingham	June 5 & 6	Newcastle ...	August 7 & 8
Welsh	June 19 & 20	London ...	August 14 & 15
Liverpool ...	June 26 & 27	Irish Belfast	August 21 & 22
		Dublin	August 28 & 29

MISSION CONFERENCE PROGRAMME

and Suggested Time Table:

SATURDAY:

1. 4-6 p.m. Executive session with District and Branch Presidents, Counsellors and all District Supervisors. Agenda: Reports. Problems and Mission Aims and Projects.
2. 6-8.30 p.m. Social programme: Musical and Vocal numbers. Sketches or 1-act play—all well prepared.
3. Refreshment Buffet.

SUNDAY:

1. 10 a.m. 1st Session: Sacrament and Thanksgiving Testimony Service.
2. 11.30 a.m. 2nd Session: Conference Theme with participation of Sunday School Children.
3. 2.30 p.m. 3rd Session: Conference Theme. 3.45 p.m. Priesthood and Ladies meet in separate groups.
4. 6 p.m. Final Session: Theme and CONFERENCE MESSAGE.

Conference Theme:

"DIVINE ATTRIBUTES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS"

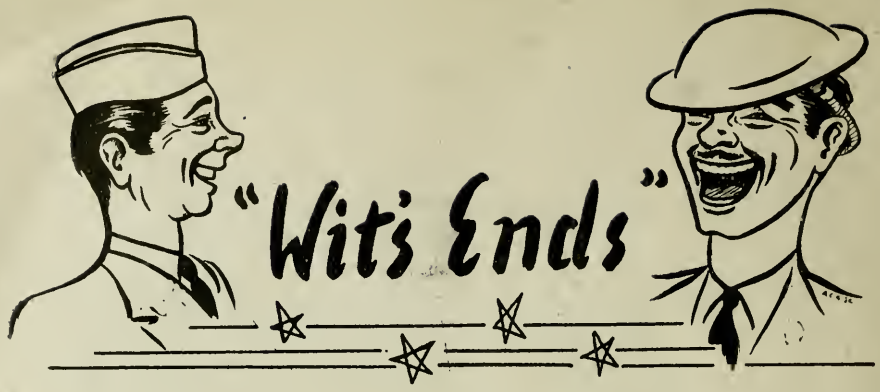
Members of the Mission Presidency look forward with anticipation and pleasure to attend these Conferences and meet with all the members and friends of the Church.

TWO OTHER IMPORTANT EVENTS TO REMEMBER:

1. M.I.A. Convention in each District at Whitsun, June 12, 13 & 14, 1943.

2. Annual Conference of District and Branch Presidents and Counsellors in London, July 31, August 1 and 2, 1943.

PLEASE KEEP THIS PAGE
FOR REFERENCE AND TIMELY PREPARATION



HIS PRESTIGE

"Why don't yah sell yoh mule, Rastus?"

"Waal, Sambo, Ah won' give in. If I was to sell dat mule, he'd take it as a pussunal victory. He's bin tryin' to git rid o' me foh weeks."

TRACE THAT CALL, OPERATOR

A man's death was wrongly announced in the papers. The next morning his friend was surprised to hear his voice over the telephone. "Did you see the announcement of my death?" asked the voice.

"Yes," said the friend nervously. "Where are you speaking from?"

THE WAY OF ALL FLESH

In the Woolpack Inn, nr. Goudhurst, in Kent, a landlord with a sense of humour has printed this notice:

THE DISASTERS THAT HAPPENED TO THREE OF MY DELINQUENT CUSTOMERS

The first said: "I'll pay you on Saturday night, if I live." He's dead.

The second said: "I'll see you have it sent to you." He's gone blind.

The third said: "Ted, I will pay you this week-end or go to hell." He's gone.

TOO TRUE, TOO TRUE

When the ardent suitor said to his prospective father-in-law, "If ever I make that angel unhappy, may I suffer tortures and——"

"She'll see to that," was the reply.

HOPE SPRINGS ETERNAL

Ruth was a sweet girl. She was reading a book that gave the meaning of names. Her mother was watching, and thinking of all the young men who were attracted to her.

"Mother," said Ruth. "It says Philip means 'Lover of Horses,' and James means 'Beloved.' Mother, what does George mean, I wonder?"

"I hope, my dear," said her Mother, "that George means business.

THE THIN VENEER

The Lady was looking over the house. She was very fussy, and finally became abusive. "That bath," she said, "is in a terrible condition—terrible."

"Well," said the Agent, "you wouldn't be up to much if you had no paint on you for six years."

WORDS FAIL

This is the way to write a thoroughly angry business letter:

"Sir,—My typist, being a lady, cannot take down what I think of you. I, being a gentleman, cannot write it. You, being neither, can guess it all."

HE WAS GAME

She was a darling. He was a dear—that is, as nervous as a deer. There was four foot of sofa between them. The distant door bell rang.

"Another caller," said she.

"There is—er—such a thing as being out," he ventured.

"Yes," she said, "and there's such a thing as—even if one is in—as being engaged."

She turned her eyes full on him.

They're married.

IT'S LOGIC

If it's true that only an artist can know what his picture means, then they ought to hang him as well as his picture.

A man's salad days are the period when he is most particular about his dressing—but is still very green.

L.D.S. DISTRICT PRESIDENTS IN BRITAIN

Birmingham:
Norman Dunn,
79, Oak Road,
Quinton,
Birmingham 32.

Bristol:
Wm. C. McCormick,
3, Creswick Avenue,
Hanham, Bristol.

Hull:
Eric Thorp,
"Carnethy,"
Saundby,
Nr. Retford, Notts.

Leeds:
Herbert Walker,
36, Tennis Avenue,
Tong Street, Bradford.

Liverpool:
P. L. Cookman,
88, Brownedge Road,
Lostock Hall,
Preston, Lancs.

London:
Wm. O. Chipping,
111, Charmouth Road,
St. Albans, Herts.

Newcastle:
Frdk. W. Oates,
161, St. Luke's Road,
Sunderland.

Manchester:
Albert Woodruff,
28, Manchester Road,
Hyde, Cheshire.

Norwich:
Frank M. Coleby,
2, Burton Street,
Lowestoft.

Nottingham:
George E. Gent,
23, Dunstall Avenue,
Braunstone Lane,
Leicester.

Sheffield:
Geo. H. Bailey,
95, Beaumont Road,
Sheffield 2.

Scottish:
A. B. McGowan,
76, Cornwall Street,
Glasgow, S.1.

Welsh:
Richard C. Thomas,
Severn View Place,
Varteg, Mon.

Irish:
Christian Fdk. Steele,
120, Moorhampton Rd.,
Downeybrook, Dublin.

L.D.S. BRANCH PRESIDENTS IN BRITAIN

BIRMINGHAM DISTRICT

Handsworth:
Geo. R. Grundy,
25, St. Peter's Road,
Handsworth,
Birmingham 19.

Kidderminster:
Geo. A. Allan,
76, Baldwin Rd.,
Kidderminster, Worcs

Kingstanding:
Bertram H. Stokes,
3, Westminster Rd.,
Birmingham 20.

Northampton:
James B. Neil,
28, Broadway,
Northampton.

Nuneaton:
Wm. T. Nightingale,
14, Winfield Road,
Nuneaton, Warcs.

Sparkbrook:
Frdk. Webb,
11, Alder Road,
Sparkbrook,
Birmingham 12.

Staffordshire:
A. R. Carter,
15, Blakley Avenue,
Tettenhall,
Wolverhampton

BRISTOL DISTRICT

Bristol:
Wm. C. McCormick,
3, Creswicke Avenue,
Hanham, Bristol.

Hanham:
Albert Perry,
20, Northfield Ave.,
Hanham, Bristol.

Plymouth:
J. H. Soner,
16, Hazelwood Terr.,
Peverill, Plymouth.

Stroud:
Arthur R. Fletcher,
Harley Wood,
Nailsworth,
nr. Stroud, Glos.

Weston-super-Mare:
Frank Armstrong,
23, Chesham Rd. N.,
Weston-super-Mare.

HULL DISTRICT

Gainsborough:
W. H. Fitchett,
11, Japan Road,
Gainsborough.

Grimsby:
Bernard Hall,
9, Watkins Street,
Grimsby, Lincs.

Hull:
R. H. Summers,
41, Tyne Street,
Hull, Yorks.

IRISH DISTRICT

Belfast:
Joseph Ditty,
129, Alliance Road,
Belfast.

Dublin:
A. Fred Horlacher,
6, Tivoli Terrace,
E. Dun-Laoghaire,
Co. Dublin.

LEEDS DISTRICT

Batley:
Fred Laycock,
273, Moore Lane,
Birkenshaw,
nr. Bradford.

Bradford:
Tom Elkington,
198, Raikes Lane,
East Bierley,
nr. Bradford.

Clayton:
Tom Ledgard,
14, Oxford Street,
Clayton, Bradford.

Halifax:
Geo. H. Smith,
13, Byron Lane,
Hanson Lane,
Halifax.

Leeds:
Alfred Higgins,
6, King Charles St.,
Leeds 1.

Pudsey:
Fred Laycock,
8, Fern Terrace,
Thorpe Road,
Pudsey, nr. Leeds.

LIVERPOOL DISTRICT

Burnley:
John E. Owens,
10, Rose Grove Lane,
Burnley, Lancs.

Liverpool:
G. E. Patey,
43, Kingsland Cres.,
West Derby,
Liverpool 11.

Blackburn:
Herbert Taylor,
132 Richmond Hill St.,
Accrington, Lancs.

Nelson:
John R. Moore
27, Ivan Street,
Queensgate,
Burnley, Lancs.

Preston:
P. L. Cookman,
88, Brownedge Road,
Lostock Hall,
Preston.

Wigan:
C. Hartley,
193, Gidlow Lane,
Wigan, Lancs.

[P.T.O

L.D.S. BRANCH PRESIDENTS IN BRITAIN—(continued)

LONDON DISTRICT

Brighton:
Edmund W. Wheatley,
71, Balcombe Ave.,
Worthing, Sussex.

Catford:
W. Hamilton,
61, Gareth Grove,
Bromley, Kent.

Chiswick (West):
Andre C. Anastasiou,
149, Nightingale Lane,
London. S.W.12.

Gravesend:
Thomas R. Rudd,
102, Windmill St.,
Gravesend, Kent.

Letchworth:
Fred E. Simmonds,
29, Bedford Street,
Hitchin, Herts.

Luton:
Wm. H. Gadd,
23, Cranleigh Grdns.,
Luton, Beds.

North London:
A. J. Willmott.
119, Chatsworth Dr.,
Bush Hill Park.
Enfield, Middlx.

Portsmouth:
Wm. O. Chipping,
111, Charmouth Road,
St. Albans, Herts.

St. Albans:
H. Chipping,
30, Carlisle Avenue,
St. Albans, Herts.

South London:
Wm. T. Mead.
61, Winterbrook Road,
Herne Hill.
London. S.E.24.

Aldershot:
Henry Squire,
12, Orchard Way,
Aldershot, Hants.

MANCHESTER DISTRICT

Bury—Bolton:
Geo. E. Dale,
1,050, Manchester Rd.,
Castleton,
nr. Rochdale, Lancs.

Hanley:
Lawrence Gregson,
1, Westbrook Drive,
Macclesfield, Ches.

Hyde:
Albert Woodruff,
28, Manchester Road,
Hyde, Cheshire.

Manchester:
c/o A. Woodruff,
28, Manchester Rd.,
Hyde, Ches.

Oldham:
R. J. Pearce.
55, Featherstall Rd.,N.
Oldham. Lancs.

Rochdale:
John Woodhead,
238, Rooley Moor Rd.,
Spotland,
Rochdale, Lancs.

NEWCASTLE DISTRICT

Gateshead:
Robert Graham,
14, West St., Birtley.

Middlesbrough:
Sydney Featherstone,
3, Ripon Road,
Redcar, Yorks.

Shildon:
Thomas Dinsdale,
49, Chandos Street,
Darlington.

South Shields:
Chas. M. Ellwood,
283, St. Vincent St.,
South Shields.

Sunderland:
Wm. Wright,
70, Nora Street,
Sunderland.

West Hartlepool:
Stanley Short,
8, Grainger St.,
West Hartlepool.

NORWICH DISTRICT

Lowestoft:
Sidney W. Coleby,
11, Steven Street,
Lowestoft.

Great Yarmouth:
Albert A. Cole,
56, Wolsley Road,
Southtown,
Great Yarmouth.

Norwich:
Alfred F. Woodhouse,
71, Old Palace Road,
Norwich.

Thurlton:
Arthur A. Knight,
c/o Mr. H. Jennis.
Thurlton Haddescoe,
Norwich.

NOTTINGHAM DISTRICT

Derby:
Frank Orme,
9, Young Street,
Derby.

Eastwood:
George S. Allen,
54, Regent Street,
Derby.

Hucknall:
Samuel Pears,
44, Hazel Grove,
Hucknall, Notts.

Leicester:
George E. Gent,
23, Dunstall Avenue,
Braunstone Lane,
Leicester.

Loughborough:
Geo. W. Winfield,
133, Station Street,
Loughborough.

Mansfield:
Thomas E. Dove,
83, South Avenue,
Rainworth,
Mansfield, Notts.

Nottingham:
Harry H. Hall,
11, Wentworth Rd.,
Sherwood, Nottingham.

SCOTTISH DISTRICT

Aberdeen:
Geo. Findlay,
311, Holburn Street,
Aberdeen, Scotland.

Airdrie:
James Martin,
32, Ogilface Cres.,
Blackridge,
West Lothian.

Edinburgh:
James Martin,
32, Ogilface Cres.,
Blackridge,
West Lothian.

Glasgow:
Robert McQueen,
3, Harland Street,
Scotstoun, Glasgow.

SHEFFIELD DISTRICT

Barnsley:
Fred K. Birkhead,
109, High Street,
Silkstone,
nr. Barnsley, Yorks.

Doncaster:
Frank Smith,
13, Lake Road,
Woodlands,
Doncaster.

Rawmarsh:
John Snow,
71, Hollybush Str.,
Parkgate, Rotherham,
Yorks.

Sheffield:
James R. Bargh,
141, Sandford Gr. Rd.,
Sheffield 7.

WELSH DISTRICT

Merthyr Tydfil:
Christopher Roberts
6, Fair View Terrace
Talywain,
Pontypool, Mons.

Pontlanfraith:
William Griffiths,
63, Llanfach Road,
Abercarn, Mon.

Varteg:
Haydn Forward,
Summerhill North,
Varteg, Pontypool.

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